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SPIRITUAL AND MATERIAL  
ATTRACTION

A CONCEPTION OF UNITY



EUGENE DEL MAR



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# SPIRITUAL AND MATERIAL ATTRACTION

A CONCEPTION OF UNITY



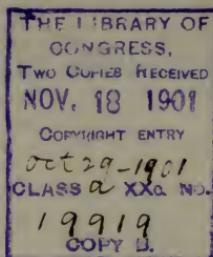
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# CONTENTS.

	PAGE
PREFACE -----	5

## CHAPTER I.

THE PRINCIPLE OF ATTRACTION-----	19
----------------------------------	----

THE MARVELS OF SCIENCE—THE PRINCIPLE OF ATTRACTION—THE “PRINCIPLE OF REPULSION”—SEEMING CONTRADICTIONS—INHERENT REPULSION—MAGNETIC REPULSION—THE MAGNET—MAGNETIZATION—THE “MAGNETIC CURRENT”—REVOLVING SPIRALS—POLAR EXCRESCENCES—ANALOGIES—THE FIELD OF FORCE—MOLECULAR ATTRACTION—WHAT REPELS?—THE CHARACTERISTIC OF REPULSION—APPEARANCE OF REPULSION—REPULSION OR ATTRACTION?—DOES A FIRE REPEL?—ACTION AND REACTION—NEGATIVES AND NONENTITIES—LIFE AND DEATH—PARADOXES—OPPOSITES AND CONTRASTS—INNUMERABLE CONTRASTS—CONCEPTIONS OF OPPOSITES—UNITY AND DUALITY—CONSEQUENCES OF MENTAL CONCEPTIONS.

## CHAPTER II.

THE PURPOSE OF ATTRACTION-----	40
--------------------------------	----

DEVELOPMENT OF LIFE—ATTRACTION AND EVOLUTION—THE PURPOSE OF EXISTENCE—GROWTH—EVOLUTION—HARMONY WITH ENVI-

PAGE

RONMENT—HAPPINESS—THE STRUGGLE FOR  
LIFE—SURVIVAL OF THE FITTEST—THE EVOLU  
TION OF ENVIRONMENT—ATTRACTION AND  
GROWTH—THE LAW OF LOVE—THE SPIRITUAL  
AND MATERIAL—SOUL DEVELOPMENT—THE  
ONE PRINCIPLE—THE ESSENTIALS OF GROWTH  
—EXPRESSION NOT SPONTANEOUS—RECEIVING  
AND GIVING—POSITIVES AND NEGATIVES—  
GROWTH IS INEVITABLE—THE SIGNIFICANCE  
OF ATTRACTION—PHYSICAL AND SPIRITUAL  
CORRESPONDENCE—UNITY OF PRINCIPLE—  
THE PRINCIPLE OF EQUALITY—MENTAL EX  
CHANGE—THE HUMAN MAGNET—THE BASIS  
OF ATTRACTION—THE BENEFICENCE OF AT  
TRACTION—EXPERIENCES AND DIFFICULTIES—  
FRIENDSHIPS—THE MUTUALITY OF HAR  
MONY—ETERNAL FRIENDSHIPS—TEMPORARY  
FRIENDSHIPS—LOVE—THE MUTUALITY  
OF ATTRACTION—KNOWLEDGE OF NATURAL  
LAWS—A LAW OF MUTUAL BENEFIT—MUTUAL  
USE AND MUTUAL NECESSITY—IMMUTABLE  
PRINCIPLES—THE BENEFICENCE OF NATURE—  
THE HIGHER HARMONIES—THE LINE OF LEAST  
RESISTANCE.

REFERENCES AND AUTHORITIES----- 76

## PREFACE.

The time seems peculiarly opportune for a presentation of the philosophy known as the New Thought along such lines as will appeal not only to the religious or philosophical mind, but equally to the scientific and commercial. The widespread interest that has been awakened along this line of thought seems to demand such an explanation of its underlying principles as will carry a conviction of its necessary connection with and relation to every condition of human life.

It has yet to be generally understood that the truth of the conceptions of the New Thought may readily be tested and demonstrated by material methods. Nor has it come to be recognized that this philosophy is founded upon such principles and facts of Physical Science as are now universally accepted as expressions of the highest known truths.

The fundamental basis of this philosophy is the conception of Unity, and this owes its newly acquired vitality to the wonderful scientific progress of the present age. The keynote to our knowledge is seen to be the Continuity<sup>1</sup> which pervades the Universe, a conception of which serves to unite, combine and simplify all life and thought. In every department of science Evolution is now recognized as the only scientific explanation of change and growth.

It is this principle of Unity that will alone give any satisfactory explanation of the phenomena of the material world; and, in our necessary conception of the universality of all natural principles, we are obliged to assume the identity of principle underlying both what we call the Material or Physical and the Mental or Spiritual. These domains are not governed by analogous principles, but by the same One Principle, and it follows that our knowledge of the one domain may be translated into terms of the other.<sup>2</sup>

The discovery of spiritual truths has usually been attempted along distinctively spiritual lines, and our knowledge of the "immaterial" has been derived almost exclusively from introspective and intuitional sources. There is another and complementary line of investigation, however, and subjective and objective thought are as closely correlated and mutually essential as are the deductive and inductive methods of logic.<sup>3</sup>

It is believed that, through the recognition of identity of principle, we may arrive at mental or spiritual conceptions from a consideration of material or physical truths. We may come to an understanding of what must ever remain physically unknown to us, through a comprehension of what appeals distinctively to the physical. And, as each presents but a different aspect of the One Principle, we may build a clear conception of the Spiritual on a foundation of Physical Truths.<sup>4</sup>

The Man of Science is essentially the Man of Religion; and, as Huxley says, science is but trained and organized common sense. It has already transformed the world, and there is a sense of solidity about a Law of Nature that belongs to nothing else. Each single Law is an instrument of scientific research, simple in its adjustments, universal in its application and infallible in its results. Science simplifies, while it infinitely ennobles and purifies, our conception of God.<sup>5</sup>

Nature is the true revelation or source of real knowledge. As Forces of Nature are but different forms of the One Omnipresent Divine Energy, Natural Law will enable us to read that great duplicate which we call the “Unseen Universe,” and to think and live in fuller harmony with it. And, as Dresser well says: “That man who, starting with Nature as a great living fact, develops his philosophy direct from that, and steers clear of all theological basis, will do the world a great service.”<sup>6</sup>

The introduction of Law among the scattered phenomena of Nature has made science, and transformed knowledge into eternal truth. The religion of the future, says Flammarion, after it has received the same crystallizing touch, will be scientific, and founded on a knowledge of psychical facts; and it will have one great advantage over all that have gone before it—Unity.<sup>7</sup>

We may only reach the unknown, with any degree of certainty, through an understanding of the known. Not only is our knowledge of higher laws

necessarily limited by our understanding of the lower; but we only know things by their effect, we can only express spiritual laws in language borrowed from the visible universe, and every attitude of mind has advanced along material as well as immaterial stepping-stones.<sup>8</sup>

Science is only in part a thing of the senses, for the roots of phenomena are embedded in a region beyond the reach of the senses. And scientific education should enable us to sense the invisible as well as the visible in Nature. Without imagination, says Tyndall, we can not take a step beyond the bourne of the mere animal world, perhaps not even to the edge of it.<sup>9</sup>

In the present work, some of the identities of Spiritual and Material principles will be deduced from a consideration of the Principle of Attraction. Only such fundamental and primary facts and principles of Physical Science will be adduced, and authorities cited, as are deemed essential to the purpose at hand, but it is hoped that sufficient interest may be aroused to induce further investigation by the reader.

The discoveries and generalizations of modern science, as Tyndall well says, constitute a poem more sublime than has ever yet addressed the human imagination. The new conceptions of science may, indeed, seem quite startling to many of us; but history warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions.<sup>10</sup>

## CHAPTER I.

### THE PRINCIPLE OF ATTRACTION.

#### THE MARVELS OF SCIENCE.

The study of science from the Conception of Unity is vitally interesting and fascinating. At every turn it brings to light curious and instructive analogies and identities, and uncovers miracles of combined simplicity and profundity. It inculcates conceptions of intense beauty and grandeur. Science should be the possession of the many. It offers us greater marvels than the miracles of theology, for the miracles of to-day become the science of to-morrow.<sup>11</sup>

As Leonide Keating well says: "No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles a second, the Universe is large enough for its movements, grand enough for its instruction, admiration and study, and intricate enough in its unfoldment, to satisfy even an infinite soul."<sup>12</sup>

## THE PRINCIPLE OF ATTRACTION.

The Principle of Attraction lies at the root of all laws of nature. Each atom of the Universe has an inherent attraction for every other atom, and all things are forever in motion; while their relations to one another, at all times, are the result of this universal principle.<sup>13</sup>

“Universal attraction is a force by virtue of which the material particles of all bodies tend incessantly to approach each other; it is a mutual action, however, which all bodies, at rest or in motion, exert upon one another, no matter how great or how small the space between them may be, or whether this space be occupied or unoccupied by other matter.” Consult any book of science of the present day, and it will be found to assert the universal attraction of all material bodies.<sup>14</sup>

The attraction between any two bodies is the resultant of the attraction of each molecule of the one upon every molecule of the other. And as each body tends to approach every other body, any two bodies must approach each other unless prevented from doing so by some external means. Masses of matter on the surfaces of the earth have an attraction for or gravitate toward each other; but the attraction of the earth is at the same time so much

greater, that their attraction for each other is quite insensible.<sup>15</sup>

A molecule within the mass wishes to unite with another to its right, but it wishes equally to unite with another to its left; the one tendency neutralizes the other and it unites with neither. And the pull of the earth upon the mass is as nothing compared with the mutual pull of its own atoms.<sup>16</sup>

It is through a marvelous infinity of vibrations that each thing attracts, and is attracted by, every other thing. These vibrations are so universally attuned that, in their wondrous diversity, they constitute a Unity. A Universe governed by a Principle of Repulsion is inconceivable, for such a principle—could it be imagined—would serve to bring together things that had no affinity for one another. It is quite as important that some things be kept apart as that others be brought together, and both of these functions are equally subserved through universal attraction.

If it be a universal principle that each atom in the Universe attracts every other atom, it would indeed seem impossible to conceive of any particular atom or aggregation of atoms at the same time repelling any other. It has been claimed, however, that a Law of Repulsion is absolutely essential to any well-ordered Universe, and that without it all

things would come together and be welded into one solid mass.

#### THE "PRINCIPLE OF REPULSION."

Who ever discovered a "Principle of Repulsion?" Where is it defined and expounded? No scientific work makes any definite presentation of such a principle, nor do the text books even refer to it. It is true that the word repulsion is often made use of; but principles, and not words, are what we are now considering.

That the manifestation of action ordinarily termed repulsion exists, is beyond any doubt. The condition that is so designated is an accepted fact, while it is indisputable that similar poles of a magnet "repel" one another. It is not the phenomenon, therefore, that is in any way questioned, but whether this is the result of an assumed Principle of Repulsion. And what we are to determine is whether the Principle of Attraction satisfactorily accounts for all the phenomena of both attraction and repulsion.

#### SEEMING CONTRADICTIONS.

There are, indeed, many seeming contradictions to the conception of but One Principle. Our senses deceive us at every turn. We see the sun, moon

and stars revolving round us; we feel that the earth is motionless; we see the sun rise above the horizon. We touch what we think is a solid body; we hear harmonious sounds; we admire the effects of light and color; we speak of heat and cold. In fact, there is no solid and no sound, no light and no color, no heat and no cold; only motion.<sup>17</sup>

There are many aspects of attraction that are equally deceptive. But we know that two truths can not be at variance; and if it were certain that any one thing had the attribute of inherently repelling any other thing, we would be obliged to admit that a universal power of attraction is not a truth.

#### INHERENT REPULSION?

The one question to be considered is whether there is a Principle of Repulsion, by virtue of which any one atom or aggregation of atoms contains that quality or attribute which inherently repels or pushes away another. If each thing attracts every other thing, as the physical scientists hold, it is manifest that it does not repel any. And if there be no inherent Principle of Repulsion, it is equally evident that all forms of energy, force and power are merely different phases or characteristics of the power of attraction.

## MAGNETIC REPULSION.

First and foremost among the seeming contradictions to the existence of but One Principle are the phenomena observable when the similar poles of two magnets are brought into proximity. A force is seen to be exerted between them, tending to separate them, and this is ordinarily explained by saying that they "repel" each other.<sup>18</sup>

## THE MAGNET.

What happens, then, when iron is magnetized, and in what form is the magnetic power exerted? When a piece of iron is magnetized—by passing a current of electricity around it—nothing at all is added to, or taken from, the iron. The magnetic power is inherent in the iron. The molecules of iron—that is, the smallest particles of iron that can be mentally conceived, so small that one hundred thousand million million millions of them occupy but a cubic inch of space—possess an inherent magnetic power, and naturally form themselves into molecular rings, which satisfy their mutual attractions.<sup>19</sup>

Pass a current of electricity through the iron, and it will break up these molecular rings. It will turn the like poles of all the molecules in one direc-

tion. The electrical power exerted to unbend these molecular rings is stored up in the molecules of iron, just as is the power exerted to straighten out a spring. The molecules of iron are no longer permitted to be satisfied by their mutual attractions. They are forcibly held apart, and they send their currents of desire out to the molecules that similarly attract them, by the most direct route left open to them.<sup>20</sup>

#### MAGNETIZATION.

When a body is magnetized, no change is made in its weight and nothing of a material nature is added to it. Magnetization consists in the rearrangement or ordered arrangement of matter already existing in the body. When the magnetic substance is not magnetized the molecular currents occupy such positions that their total action on any external substance is nil. As soon as more molecular atoms set in one certain direction than in another, the magnet shows polarity. This polarity increases as one direction predominates, and it reaches a maximum when all the molecular magnets are completely parallel.<sup>21</sup>

#### THE "MAGNETIC CURRENT."

Emanating from the poles of the magnet, and expressive of these molecular desires, are lines of force or strings of whirls or vortices in the ether.

When the north pole of a magnet is looked at, the direction of these whirls is opposite to that of the hands of a watch; and when the south pole is looked at, the direction is the same as that of the hands. Like all rotating things, these whirls are acted upon by forces tending to shorten them along the axis of rotation, and widen them at right angles to the axis.<sup>22</sup>

If two magnets are arranged in line so that dissimilar poles are in proximity, the whirls of both magnets revolve in the same direction, and will combine to form a single set of whirls; which becomes narrower and draws the magnets together. If similar poles are in proximity, the whirls revolve in opposite directions and are unable to combine, and as the two sets of whirls become wider, the magnets draw apart.<sup>23</sup>

#### REVOLVING SPIRALS.

The action of the whirls may be likened to that of two similar revolving spirals, which, if moving in the same direction and pushed together from opposite points will combine within the space occupied by but one of them; moving in opposite directions, they will antagonize one another, and together will occupy twice as much space as either will separately. Under the former condition they come together, and under the latter, they remain apart.

## POLAR EXCRESENCES.

The strings of whirls or vortices in the ether which emanate from the poles of the magnet form, as it were, a constant excrescence or cushion to the magnet, and possess definite form and intensity. To push the two positive poles together until the magnets press against each other, is like pressing together two rubber balls until the full circumference of each is in complete contact. And the drawing away of the two positive poles after they have been forced together is no more a repulsion than would be the drawing apart of the two rubber balls when, after being forcibly pressed together, the pressure is suddenly removed.

## ANALOGIES.

If a hollow rubber ball be cut into hemispheres and the convex side of each be placed in contact, bringing together their full circumference by means of pressure would exemplify the meeting of the two similar poles of a magnet. Whereas placing the two hemispheres together so that they fitted in close contact, the convex side of the one being placed next to the concave side of the other, would exemplify bringing the dissimilar poles together.

The magnet serves as a conduit for the electric energy, but this no more "repels" than would a stream of air or water from a pipe "repel" another stream from a pipe set opposite to it. The two streams might be directed toward each other too violently for them to at once coalesce, but their meeting and the consequent necessary transmutation of energy does not at all indicate inherent repulsion or the existence of a principle of repulsion.

If currents of air or water are sent in the same direction, say from south to north, through each of two pipes, and the north end of one pipe is placed next to the south end of the other; as the two currents travel in the same direction, they will unite and flow through without antagonism. Here the dissimilar poles of the magnets, as it were, are brought together.

It will be found difficult, however, to place the north end of one pipe next to the north end of the other. The two streams of air or water, being directed toward each other, necessitate the exertion of force in order to bring the pipes together, just as is required to bring the similar poles of magnets in contact with each other. But when two things are actively propelled toward each other, it is clear that the result of their meeting does not follow from any principle of repulsion. It is a consequence of propulsion or the active operation of attraction.

## THE FIELD OF FORCE.

The masses of the iron of the magnet have no more to do with the manifestation of repulsion than have the pipes conveying the currents of air or water that are propelled against one another. The pipes do not repel one another; neither, in fact, do the magnets. It is the antiquated nomenclature alone that presents any special difficulty to a clear understanding of this subject, and the terms "electric current," and "attraction" and "repulsion" of magnetic poles should properly be avoided.<sup>24</sup>

All the processes with which we are concerned take place essentially in the surrounding space. It is the fields of force that repel one another, for the masses of the magnets have no part in the mutual action. It originates entirely in the lines of force emanating from or converging to the poles, and its essential basis is the state of stress in the surrounding medium; being the pressure across the lines of force, and the tension along them.<sup>25</sup>

## MOLECULAR ATTRACTION.

The atoms of the iron so powerfully attract one another, that their desire to meet is manifested through a current of energy that continuously reaches out from one end of the magnet to

the other, and passing completely through it, is the expression of an intensity of desire that is superior to all others of its powers of attraction.<sup>26</sup> Except in the case of specially hardened steel, this attraction is so great that as soon as the electric current is no longer applied it again successfully asserts itself; and the molecular atoms rearrange themselves in rings, and thus again satisfy their mutual desires.

#### WHAT REPELS?

What is it that is supposed to "repel?" It is not the iron, for we know that, until magnetized, the iron possesses no such power. And one portion of the same piece of iron is apparently attracted, while another portion is seemingly repelled. We know that we added nothing to the iron when we magnetized it, and we know that the iron of itself possesses only a power of attraction. We are, indeed, left with no alternative but to conclude that the power of the magnet which seems to "repel," can be no other than a form of the power of attraction.

That the magnet exercises no inherent power of repulsion is strikingly demonstrated by the fact that if there be placed across its two ends a piece of iron—an "armature" or "keeper"—that in its

attractions will fully satisfy the molecular attractions of the atoms of the magnet, the latter will no longer repel anything.<sup>27</sup> Their desires being thus satisfied, the molecules have no further occasion to disturb the ether with demands for conjunction with their other affinities. And as they no longer send out any intense current of desire all other atoms are equally indifferent to them, and none of them may feel that they are slighted or "repelled."

#### THE CHARACTERISTIC OF REPULSION.

As each atom attracts every other atom, the mere attribute of attraction may not be regarded as a distinctive characteristic of a magnet; but the attribute of repulsion is.<sup>28</sup> Attraction is universal, and is generally unaccompanied by evident repulsion; while the latter may not exist by itself, but is exclusively correlated to the intense forms of attraction.

Repulsion to any great extent is, in fact, only attendant on an excessive degree of attraction, and the greater the attraction, the more repulsion is there capable of manifestation. When two bodies are obliged to come together by reason of their mutual attraction, all intervening bodies are necessarily pushed out of the way and this result is evidenced in what is known as repulsion.

The impossibility of a Principle of Repulsion, or the existence of inherent repulsion in any atom or body, may well be illustrated by an ordinary instance of pulling and pushing. Standing at one end of a rope at a distance from an object fastened to the other end of it, you may pull the object toward you, but you can not push it from you. You may only push after you have come in contact with it, and as a result of approaching it. And you approach it only as a result of the operation of attraction. And your pushing it then is the result of a transference of energy on your part that has no necessary relation to or suggestion of any Principle of Repulsion.

#### APPEARANCE OF REPULSION.

The operation of the Principle of Attraction must, it is true, evidence itself equally in the appearance of both attraction and repulsion. There being no vacuum, and no possibility of any single atom perishing or being destroyed, it is evident that no two things can come together without, incidentally, pushing other things apart. In appearance, repulsion is, therefore, as inevitable as attraction. The result of the activity of attraction must, in fact, always be dual and by way of contrast. For no one atom may contract unless an-

other expand, none may expand unless another contract; there can be no centrifugal movement without a compensating centripetal one, no inside without an outside, and no one extreme without another. But the fundamental, primary, essential, and, in fact, the Only Principle involved is that of Attraction.

The Principle of Attraction serves to bring together things that are distant from one another. There is no principle operating to increase the distance between things already apart, and which are not at the same time being brought together. This is what would evidently happen were there a Principle of Repulsion. The appearance of repulsion is manifested only after two things have approached or been attracted toward each other, and it is the direct result of this attraction. Repulsion is, therefore, seen to be merely an incident of and inevitably attendant upon any active operation of attraction.

It is certain that each atom attracts every other atom,<sup>29</sup> and that the attraction of any material body is an expression of the combined attraction of its atoms. And unless we are to disregard all fundamental principles of science, the repulsion of any material body must similarly be an expression of the combined repulsion of its atoms. But, if every atom inherently and eternally attracts every other atom, it is beyond the range of possi-

bility for even a single atom to inherently repel another. Nor is it within the power of science to convert the attribute of attraction into that of its supposed opposite, repulsion! Matter and energy may, indeed, be induced to change form; but principles are immutable!

#### REPULSION OR ATTRACTION?

When water is heated sufficiently, it assumes the form of steam. As water it clings to the earth, while as steam it moves away from it. Does the earth repel it? Neither the earth nor the water possesses any power of repulsion. The heat possesses only a power of attraction. The steam moves away from the earth, not because either repels the other, but because there are substances away from the earth that attract the steam more than the earth does. As J. Clerk Maxwell says: "No man of science doubts that two portions of atmospheric air attract each other."<sup>30</sup> The steam merely seeks its affinities, and thus follows the line of least resistance; and it leaves the hard, dense earth for realms where its more ethereal qualities are better appreciated.

Why do we avoid those who do not meet with our approval? Do they or their thoughts inherently repel us? No. We are more strongly attracted by

those in greater harmony with our own; that is all. The lower forms continue to attract us, but we have become more friendly to higher expressions of truth. And this is clearly shown by the fact that the thought or person attracting us inevitably loses influence, as soon as we establish greater harmony with a better or a different thought atmosphere.<sup>31</sup>

#### DOES A FIRE REPEL?

Why does one draw away from a hot fire? Does the fire inherently repel him? No, indeed. At one time he will with the same degree of pleasure draw near that fire, as at another he will move away from it. Does the fire have a power of attraction at one moment, and a power of repulsion at another? Do the properties of fire change from time to time?

One voluntarily moves from a fire, because at the time and under the circumstances, his desire to get away from it is greater than his desire to remain by it. It is merely a question of desire, which is, indeed, a most potent form of attraction. It is true that the fire attracts him, but it is equally true that every other atom in the Universe attracts him. And the fire is too infinitesimal a portion of all that is, and has too little inherent attraction for him, to overrule the desires of all other portions of the Universe, and particularly of his own desire.

## ACTION AND REACTION.

The axiom that action and reaction are equal has its entire application to the transmutation of the power of attraction, which is always conserved and of which each form of energy is an exemplification. If a stone is lifted from the earth through an attraction stronger than that exerted by the earth, it does not leave the earth because it is repelled by the latter. And if the attraction that lifted the stone is withdrawn, so that the stone falls to the earth, it is not because of any repulsion by the power that is withdrawn. In each instance it is the power of attraction, and that alone, which is exerted. As Maxwell says: "Action and reaction are opposite aspects of one and the same stress. \* \* \* In some popular treatises the centripetal and centrifugal forces are described as opposing and balancing each other. But they are only the different aspects of the same stress."<sup>32</sup>

## NEGATIONS AND NONENTITIES.

That the Principle of Attraction has no opposite is basic and fundamental. If there is a Principle of Repulsion all conceptions of the Unity and Justice of the Universe are untenable, and all accepted principles founded on these conceptions are absolutely impossible. If there is a Principle of Repul-

sion there is that which is not good at all, and may never become good. If there is a Principle of Repulsion there is Duality, and good and evil or God and the Devil, are Divine Partners. If there is a Principle of Repulsion there is entire absence of life, and there is entire absence of truth.

But there is no absence of life; there is only life. What is it that dies? Is it the imperishable soul, or is it the equally imperishable matter? There is no absence of truth. There is only truth; and each form of life, and there is only life, is an individual expression of truth.

There is a Principle of Health, but none of disease; which latter condition merely denotes a falling off in Health. Disease has no separate existence, nor is there a zero point between the two where neither exists. There is no condition that is entirely lacking in health, and which expresses only disease. When the human system is in complete order and harmony, it expresses the greatest intensity of Health. As it is lacking in this degree of accord does it express less health; and when this harmony becomes so lessened that the condition is evidenced by pain and apparent discord, it represents an undesirable or diseased condition of Health.

Repulsion, evil, death and falsehood, as entities, have no existence. These terms merely serve to put

in contrast various degrees of the one thing. That which possesses an inferior degree of attraction is obliged to defer to the superior. The latter exerts more influence than the former and draws towards it, and away from the inferior, the object of their mutual devotion. The latter does not push or repel anything from it, but is pulling or attracting at its best all the time. And this will at once be made manifest whenever the superior force is no longer exerted.

That which does not attract sufficiently to overcome the active influence of other attractions, is ordinarily regarded as repelling. Of two expressions of good, that which is recognized as the lesser is termed evil as compared with the greater, and good as contrasted with a third and still lesser good. That which experiences an apparent loss of what we are accustomed to recognize as life, is called death, to distinguish it from other forms of life. What is less true than another truth is termed false. But repulsion, evil, death and falsehood are simply expressive of comparatively undeveloped forms of attraction, of good, of life, and of truth.

#### LIFE AND DEATH.

If there be any death, it is constant and as ever-existent as is life. Life expresses itself in continu-

ous and never ceasing transformation. Each day, each minute, each second—each instant—have we changed and become different from what we were the preceding one. It may, therefore, be said that we cannot live without at the same time dying; that we only live because, and as, we die.

The transformations of life are usually so gradual as to lie beyond our conscious recognition. But when the soul, in its development, makes what seems to us to be a sudden change, we call the transformation death. But so softly and harmoniously is Nature attuned, that when we are more in conscious harmony with it, we shall doubtless come to understand that even death is as easy a transition as any that takes place during what we call life; that it constitutes a link in the chain of existence which may not be distinguished from any other.

#### PARADOXES.

That there are no opposites and no Law of Repulsion may also be gathered from the fact that the grandest of all truths are expressed in the form of paradoxes or seeming contradictions.<sup>33</sup> We are told that we must live by dying; that we may best oppose by non-resistance; that one should cultivate desire

by killing it; that God is everywhere and nowhere. This form of expression indicates that the seeming opposites are merely two different views of exactly the same thing, which are in fact so intimately related that their complete identity may be discerned by all whose horizon of thought is sufficiently unobscured.

#### OPPOSITES AND CONTRASTS.

There are no two opposites in the entire Universe. There are innumerable shades and contrasts, but there are no two things either exactly alike or diametrically opposed. There are no two things that are unrelated. All things are finally resolvable into the same elements, and as they are thus translatable one into the other, they must ever be in relation, and may never be in opposition to one another.

No substance is either perfectly black or perfectly white, and the difference between the highest known transparency and the highest known opacity is one of degree only. Silence, darkness and cold are not the opposites of sound, light and heat; for we may produce silence by adding sound to sound, we may obtain cold by combining heat with

heat, and we may cause darkness by mixing light with light.<sup>34</sup>

#### INNUMERABLE CONTRASTS.

There are innumerable contrasts, and these may, for convenience sake, be designated by distinctive names. There are sides, colors, shades or ends to all things. There is a North Pole and a South Pole, an inside and an outside, a seen and an unseen; but these expressions merely serve to place extremes in contrast. They are the names given severally to two different qualities of but one quantity. The two extremes are relative. They are not separate entities, but are two parts or aspects of the One Whole.

Good and evil, seen and unseen, mental and physical, heat and cold, light and darkness, knowledge and ignorance, are expressions of two relative degrees, respectively, of the same thing. When good is so developed as to possess high creative qualities, we call it "good;" and until it reaches this plane we call it "evil." The relation of good to evil, however, is that of one good to another good. Under varying conditions, the unseen becomes cognizable to the senses, the mental is manifested in the physical, heat becomes cold, light is termed darkness, and knowledge is seen to be ignorance.

There is nothing in existence that has but one side or one end, for, of necessity, there must be another to complement it. A beginning assumes an ending, and only that which never began will never end. When we treat of any subject or thing, it is necessary, in order that we may readily contrast various portions of it, to give to each of such portions a distinct and separate designation.

A traveler in London, going from the Bank of England to Oxford Circus by the most direct route, would proceed along Poultry, Cheapside, Newgate, Holborn, High Holborn, New Oxford Street and Oxford Street; each and all parts of the very same thoroughfare, but each bearing a different name, which serves to identify its situation in relation to the others.

It is so with all things. It is essential that we should hold contrasts in view, for it is only in this way that we may differentiate between various degrees of the same thing. And we may only conveniently communicate our thoughts in reference to such differentiation by giving a distinctive name to each of such contrasts. Not only is it right, therefore, but it is inevitable that we should use some such distinguishing words as inside and outside, up and down, good and evil, seen and unseen, attraction and repulsion.

## CONCEPTIONS OF OPPOSITES.

It is not the mere use of such words, however, but the erroneous conceptions attached to and inspired by them, that is sought to be done away with. The fact that such contrasting words only serve to express different degrees of the same thing has been lost sight of. Each portion has been invested with the properties of a distinct entity, and their intimate and necessary relation entirely hidden and obscured. Theology has carefully fostered these erroneous conceptions with the view of enslaving the mind; and it has so effectually accomplished its purpose, that but few persons now have any desire to free themselves, or even willingness to permit others to help free them, from their servitude.

Were we to do away with such words as discord and evil, we should doubtless soon replace them with others; but these would be expressive of the meanings that the former were originally intended to convey. The change would not be a mere substitution of words, which of itself would be unimportant. But such words as discord and evil now carry with them traditional, conventional and long-accepted meanings; and these foster and tend to perpetuate conceptions that retard our growth, disturb our harmony, and cloud our happiness.

We can not escape from pictures that we incessantly photograph on the mind, and this mental photography of erroneous conceptions is exactly what is ordinarily done when we use these words. Nor can we readily avoid this result unless we cease to use them. Instead of using the words evil and discord, we may identify what we mean by them with the words good and harmony. We may regard evil only as undeveloped good, and discord as harmony not understood. We may come to know and feel that there are only good and harmony; that what we call repulsion is only one of the aspects of attraction.

When these latter conceptions are so accepted and absorbed as to completely fill our being, we may without injury to ourselves attach these meanings to any form of words we may prefer. But as long as others attach erroneous conceptions to such words as repulsion, evil and discord, it is advisable for us either to cease using them, or only to do so in such connections as will make them clearly expressive of the truth that All is One.

#### UNITY AND DUALITY.

When we consider the wondrous intricacies of every expression of life, we can not but regard the Universe as the most beautiful of all works of art,

the most consummate of all expressions of harmony, the most elevated of all embodiments of love. And when we contemplate the inimitable works of the Infinite, we may not regard as the highest truth any conception of life that is not at least worthy of man himself.

Which, then, is the higher expression of love and peace—the neutralizing of two discordant, conflicting and opposing forces, or the co-operative effect of infinitely numerous expressions of the One Force, each willing to efface itself in favor of that which carries with it the greater good? Which is the more beautiful—that of two contending forces, each struggling to subdue the other, or One Force expressing itself in many ways, and ever manifesting in the form most in accord with environment?

Which is the loftier conception—that of the constant victory of the more violent of two battling forces, or the inevitable and perpetual reign of the most beneficial expression of the One Force? Which is the more artistic—the overthrowing of good by evil, or the loving competition between various expressions of good? Which better accords with a lofty wisdom—a Universe kept in order through the ugly repulsions of evil, or one that knows only good? Which conception most appeals to the sense of justice—that of Universal Love

which ever prevails, or that of Universal Love ever imperiled by Universal Hate? Which conception carries with it the greater harmony, peace, order, beauty and wisdom; which conception savors of the Infinite rather than the human—a Universe or a Diverse?

#### CONSEQUENCES OF MENTAL CONCEPTIONS.

It is the conceptions attached to the words, and not the words of themselves, that carry great consequences. The conception of Unity brings with it peace, harmony, love, health and life; that of Duality conduces to war, discord, hate, disease and death.

The conception of Duality carries with it the sense of opposition and contest. It makes life a constant struggle. It finds enemies in all the forces of Nature. It looks upon unpleasant experiences as punishments and penalties. It makes a God of its Devil.

The conception of Unity carries with it the sense of serenity and peace. It makes life a constant joy. It finds friends in all the forces of Nature. It looks upon unpleasant experiences as incidents of spiritual growth and guide-posts to greater happiness. Good is its God, and it knows no Devil.

It is not a trifling matter to us, therefore, which conception we foster; it is of the utmost importance.

It is a choice between health and disease, between life and death. The conception of Unity is productive of intensities of health and happiness that are not attainable by those living the conception of Duality. The creative power of the mental physician comes through his conception of Unity, while his patients are those who are still laboring under the conception of Duality.

The fact that Duality carries with it disease and death, while Unity fosters health and life, unerringly indicates the respective degrees of truth that they embody. Life and health are ever proportioned and in correspondence with truth; and the higher the truths we express, the greater will be our health and happiness. If Duality expressed a greater degree of truth than Unity, it would carry with it more happiness; for it is the higher truths that correct, unite and heal; and truth expresses its highest forms in Oneness, Completeness, Unity.

We manifest more and more life as our thought becomes clarified and reaches higher planes. This is obtained with the greater facility as we use word pictures that are clearly defined, and relieved of the conceptions that became attached to them on lower planes of thought. It is with words that we must build our temple of thought, and if we are to make it expressive of the higher truths, we may use such

material only as has been carefully and intelligently selected for the purpose in view.

We reach the more elevated and intensified planes of harmony as we bring into conscious existence the unconscious harmonies of our being; and we accomplish this as we live the conception of Unity, and become more and more in unison with the vibrations of universal attraction. As we become the living conception of harmony, we express only love, and find centred in ourselves an attraction that draws to us the highest harmonies of existence.

## CHAPTER II.

### THE PURPOSE OF ATTRACTION.

#### DEVELOPMENT OF LIFE.

The Principle of Attraction serves to bring things together. It is this universal tendency that has resulted in the gradual development of all life, from the simplest form to the most complex now existing. This principle manifests in inorganic life through growth by accretion or from without, and in the organic by growth through assimilation or from within.<sup>35</sup>

#### ATTRACTION AND EVOLUTION.

The phenomena of inorganic life have come to be regarded as evidences of Attraction, those of organic life as results of Evolution. Joseph Le Conte reminds us that the Law of Gravitation is universal in infinite space, and the Law of Evolution universal in infinite time; the former implying universal sustenation, and the latter universal creation, by law.<sup>36</sup>

While he regards these conceptions as "the two greatest ideas in the realm of thought," it is evident that they are but different aspects of the One Prin-

ciple as viewed respectively from the standpoints of space and of time. Haeckel recognizes this Unity when he states that growth rests upon attraction; while he regards growth as the fundamental function of evolution, and the first condition of development.<sup>37</sup>

#### THE PURPOSE OF EXISTENCE.

The purpose of existence, then, is growth; and this is evidenced by the attainment of conditions of existence more complex and differentiated than what were previously represented. It is an essential of organic growth, or growth from within, that there be absorbed what is lacking and required for the expression of a higher development.<sup>38</sup> This end can only be subserved by attraction, for no two things may come together unless there is a mutual attraction; and only then can the one be appropriated by the other.

#### GROWTH.

That growth is the purpose of existence is beautifully illustrated in the evolutionary history of life. It evidences itself in the increasing complexities of inorganic forms; and in the gradual development of the organic from the simplest to the most complex forms of the plant and animal kingdoms, and finally in the advance from the lowest type of savage to the highest of civilized man. We find it in the suc-

cessive appearance of more differentiated forms of life; not only generally in the plant and animal kingdoms, but throughout all of their various sub-kingdoms, classes, orders, families and species.

#### EVOLUTION.

There is no reason for the slightest hesitation in accepting Evolution as the explanation of all growth. It is merely the conception of a continuous progressive change according to certain laws and by means of resident forces. It is a Law of Continuity or causal relation throughout Nature, the general tendency of which is always onward and upward. We know of no other method of growth.<sup>39</sup>

Evolution is one thing and Materialism is quite another. The former is an established Law of Nature, and the latter an unwarranted and hasty inference from that law. As a Law of Continuity, Evolution is not only thoroughly established, but it is a necessary truth, like the axioms of geometry. And, as Le Conte assures us, it is far more certain than even the law of gravitation. In fact, it is only necessary to conceive it clearly, in order to accept it unhesitatingly.<sup>40</sup>

Creation by Evolution, says Le Conte, expresses divine agency by natural processes. In the impersonal authority of Law, says Drummond, we everywhere recognize the Authority of God; and Hudson

regards Evolution as God's method of creation. If Nature is a revelation of God, says Drummond, it is the same yesterday, to-day, and forever; and, being God's writing, it can only tell the truth. Says Henry Wood, Evolution has done more to build up an intelligent consciousness of the One Infinite Intelligence, Goodness and Will, than all the dogmatic formulas extant.<sup>41</sup>

Evolution is a doctrine of unimaginable grandeur, says Drummond. It enters no region of the temple of knowledge without transforming it. It was reserved for Evolution to make the final revelation of the Unity of the world, to comprehend everything under one generalization, to explain everything by one great end. No imagination of man could have designed a spectacle so wonderful, or worked out a plot at once so intricate and so transcendently simple.<sup>42</sup>

#### HARMONY WITH ENVIRONMENT.

Evolutionary growth from the simple to the complex, or from the homogeneous to the heterogeneous, is evidenced by a progressive differentiation of form and function. This increasing complexity has enabled each succeeding organism expressive of a higher growth to become more responsive to its environment through the attainment of a greater accord with the harmonies of its

surroundings. And, in the broadest sense, the environment of any form of life means all else that is.<sup>43</sup>

A living organism must be in vital connection with its general surroundings. Life, as Herbert Spencer tells us, "is the continuous adjustment of internal relations to external relations"; and the ascending expressions of life are denoted by the higher degree and the greater number of these adjustments. All organisms, indeed, may be said to be both living and dead; living in relation to all that is within the circumference of their correspondences, while dead to all else.<sup>44</sup>

To die to any environment is simply to withdraw correspondence with it. Without environment there can be no life, and growth implies a constantly changing environment. In the organism lies the principle of life, and in the environment the conditions of life. And uninterrupted correspondence with a perfect environment, as Drummond says, is therefore Eternal Life, according to science.<sup>45</sup>

#### HAPPINESS.

This greater intimacy in the relation of life to environment is always accompanied by a corresponding ability to sense greater harmonies; so that growth, as externalized through the senses, is

translated into consciousness in the form of happiness. Life, says Huxley, can not exist without a certain conformity to the surrounding universe—that conformity involves a certain amount of happiness in excess of pain.<sup>46</sup>

#### THE STRUGGLE FOR LIFE.

In the first instance, says Drummond, the Struggle for Life is simply living itself; at the best, it is living under a healthy, normal maximum of pressure; at the worst, under an abnormal pressure. What it really brings about is the maximum of life and of the enjoyment of life, with the minimum of suffering and pain. It is a first necessity of progress.<sup>47</sup>

#### SURVIVAL OF THE FITTEST.

The purposes of the higher harmonies are ever furthered by the lower ones through the Survival of the Fittest. Those individual forms of life which are best capable of expressing the higher harmonies of their environment, will render all others subservient to them. And this results in the physical survival of those best able to cultivate into expression still higher conditions of growth, harmony and happiness. By the law of the Survival of the Fittest, Altruism is forced upon the world, says Drummond, while there could be no more perfect law than that which at the same moment eliminates the unfit and establishes the fit.<sup>48</sup>

## THE EVOLUTION OF ENVIRONMENT.

The supreme factor of Evolution is environment. In organic evolution, says Le Conte, species are transformed by environment. In human evolution, character is transformed by its own ideals. Organic evolution is by necessary law, human evolution by free law. In human evolution man modifies the environment so as to make it conform to his wants, and bring it into harmony with himself.<sup>49</sup>

Complete harmony with any environment will induce improved conditions and attract new and more harmonious environments. Each breath drawn and utilized to make one upward step, says Drummond, brings man into relation with a fractionally higher air, a fractionally different world. The new energies he there receives are utilized, and in virtue of them he rises to a third, and from a third to a fourth. There is an ascending energy in the Universe, and the whole moves on with one mighty idea and anticipation.<sup>50</sup>

## ATTRACTION AND GROWTH.

The Principle of Attraction, as it operates through infinite time, evidences itself in the form of growth. The one fundamental and inevitable result of attraction—and therefore its purpose, so far as we may predicate one—is the bringing together

of things that have an affinity for each other, with a resultant, eternally advancing growth of life.

Growth, as we have seen, is expressive of a capacity for greater adjustment with environment, and different planes of growth may be relatively determined from their contrasting inherent capacities for higher conscious harmonies or happiness. We find, therefore, that the Principle of Attraction, throughout its wondrous intricacies and infinite varieties of form, is the expression of Infinite Love and Wisdom. It affords every opportunity whereby life may be attuned to higher harmonies and the consciousness of greater intensities of happiness.

#### THE LAW OF LOVE.

In its highest form of expression the Principle of Attraction is manifested as Love. But it is the One Universal Principle that equally governs the seeming involuntary affinities of mineral and vegetable substances, the passions of animals, and the loves of men. The Evolution of Love, as Drummond assures us, is a piece of pure science; and the oldest and simplest form of love is the elective affinity of two differing cells. Above all others is the Law of Love, for Love is life, and all Love is good. Progress being the object of Nature, and Altruism the object of Progress, the Book of Evolution is seen to be a love-story.<sup>51</sup>

## THE SPIRITUAL AND MATERIAL.

The Principle of Attraction is based on mental or spiritual, rather than on material or physical properties. Each material or physical atom or form is the manifestation and correspondence of an underlying mental or spiritual one. All growth is mental or spiritual, and evolution is primarily metaphysical. It is progression in life—in ascending qualities of mind—and the visible form is merely its physical manifestation. Life is invisible; only its material expression may be seen by us.<sup>52</sup>

The spiritual and the material world are indeed identical, and the conditions of life in the one are the conditions of life in the other. The spiritual world is here and now. Spirit exists everywhere in Nature, and we know of no spirit outside of Nature. The spirit of man is inseparably connected with the material substance of his body.

Matter can never exist and act without spirit, nor spirit without matter; and neither may be separately conceived by the mind. And we know as much of one as of the other. They are, says Haeckel, the two fundamental and inseparable attributes of the all-embracing divine essence of the world, the Universal Substance.<sup>53</sup>

Law in the Visible is the Invisible in the Visible, for all laws are primarily spiritual; while spir-

itual and natural laws are the same laws. It is not a question of analogy, but of identity; not parallel laws, but the same laws.<sup>54</sup>

#### SOUL DEVELOPMENT.

We grow to consciously evidence more and more of the unconscious harmonies of our being; and evolutionary growth on the physical plane is the material expression of soul development, or character building. And character, says Tyndall, is better than science and higher than intellect. The spiritual and the physical are but different aspects of the One Life, and their various forms are expressive of contrasting phases of development.<sup>55</sup>

Evolution does not denote progress in matter, but in life, mind or soul. Matter is only an external, temporary banner or signboard. The human soul undergoes a continual development through the life of the individual. Each step is a successive state of internal character, and its visible form is only its sensuous translation. Evolution is metaphysical; and the life, mind or soul is always the cause and not the result of organization.<sup>56</sup>

Evolution, as Florence Huntley says, is progress by intelligent affinities and not by physical compulsions. It moves according to certain immutable spiritual principles, by way of vibratory correspondences and ethical advantages. And the orderly and

sequential development of love under the spiritual law of affinity constitutes the Harmonics of Evolution.<sup>57</sup>

#### THE ONE PRINCIPLE.

The One Universal Principle manifests itself in the attraction that each atom of the Universe has for every other atom, in infinite degrees of varying intensities. It is by virtue of combining and superior attractions that things are brought together, and of opposing and inferior attractions that they are kept apart. The Principle of Attraction being of universal application, and holding tributary to itself all the other principles of nature, is the sole means whereby the purpose of existence is subserved and carried into effect.<sup>58</sup>

#### THE ESSENTIALS OF GROWTH.

The purpose of life is growth. In order to grow we must obtain that which is essential to the expression of growth; we must be provided with what we lack and require. And as we may only grow through acquisition, it is necessary that we be receptive. Each of us is at all times a complete thought entity, and this completeness makes it possible for us to receive only as we give. Growth is attained through an exchange of the old for the new, of the good for the better; and, as growth is conditional on reciprocal action, we may not obtain what we lack if we tenaciously cling to what we have.<sup>59</sup>

## EXPRESSION NOT SPONTANEOUS.

In the physical world it is clearly evident that there is no spontaneous expression. However it may be in the moral world, says P. G. Tait, in the physical universe the giving and taking power of one and the same body are strictly correlative and equal. The emissive and absorptive power are equal to one another. A gas or vapor absorbs those precise rays of light which it can itself emit, and all bodies which show selective emission also show selective absorption.<sup>60</sup>

Living force can generate the same amount of work as that expended in its production, and the animal body does not differ from the steam engine as regards the manner in which it obtains heat and force. A tree which weighs several thousand pounds has taken in every grain of its substance from its environment; and, as Drummond says, a child does not grow out of a child by spontaneous unfolding. The process is fed from without. And if the physical is a counterpart of the spiritual it is evident that the same Principle of Exchange must equally prevail with both.<sup>61</sup>

If we regard the soul as individualized Spirit, possessing inherent potentiality for unlimited expression of growth, it is still necessary that there be a stimulus to induce such expression, and that

it come from without. Otherwise, all physical life might profitably be dispensed with, gradual unfoldment would lack all necessary purpose, and evolutionary growth would be a senseless waste of time and effort. On the contrary, it is clear that Nature is all imperatives, that it always takes the quickest path, and follows the line of least resistance.<sup>62</sup>

#### GIVING AND RECEIVING.

As growth is attained through exchange, it is essential to that end that each individual form, as well as each atom, should possess the attributes or capacities both of receiving and of giving. In the thought forms ordinarily regarded as inanimate, the material locations of the greatest development or massing of the receiving and giving propensities, may readily be discerned. And as would naturally be expected, they evidence the greatest intensities of these correlated attributes at points the most distant from one another.

These contrasting parts have come to be designated as their positive and negative poles. There are no unipolar magnets. The positive pole is simply the point of departure or giving out; the negative, that of arrival, or taking in. The former is a "source" and the latter a "sink." Without a negative there can be no positive; for, in the nature of things, it is impossible to give mentally or spiritu-

ally without at the same time receiving. Without a positive there can be no negative; for we may not be more than complete. Nothing, in fact, can either be received or given mentally except by way of substitution. And Involution is the counterpart of Evolution.<sup>63</sup>

#### POSITIVES AND NEGATIVES.

Positives and negatives, as such, do not attract one another; but when atoms or thought forms are mutually attracted, it is the positive of the one that necessarily attracts the negative of the other. And the degree of their attraction will depend upon how much one may give or receive from the other. We find this exemplified in the slight attraction that widely different species of animals and races of mankind have for one another, and generally in the varying degrees of attraction that each individualized expression of life has for other contrasting forms.

#### GROWTH IS INEVITABLE.

As the One Purpose of Life is growth, this purpose must be subserved by whatever is; and all principles underlying existence must contribute to give it effect. As the sole purpose of life, growth is necessary and inevitable; and it is evidenced in the capacity for greater harmonies, or higher intensities of happiness. It is subserved equally by pain and pleasure, disease and health, poverty and

affluence. Every experience must conduce to this One Purpose of life, either by way of guiding us along the paths of happiness or away from those of misery.

We are compelled to ascend to higher planes of life and greater intensities of happiness, whether we would have it so or not. But it remains with us to determine the manner of our growth, the rate of our progress, and the degree of happiness that we shall from time to time express as we are making the journey of life. While we can not escape the operation of universal principles, it entirely remains with us to fashion our consciousness of the happiness or harmony that we shall at any time serve to manifest. All growth is the expression of immutable principles, and the necessity of growth is met in a most beautiful and effective manner through the instrumentality of a Universal Principle of Attraction.

On the lower planes of existence, before individual characteristics have come to be developed, the degree of attraction existing between different forms may be accurately measured and expressed in terms that are equally applicable to every separate expression of any one form. But, as spiritual growth advances and becomes more specialized, we find it expressed in the forms of correspondences commonly designated as life. It is here that the

element of individuality comes into play, and a new factor is introduced into the operation of attraction.

#### THE SIGNIFICANCE OF ATTRACTION.

On the mental plane, as contrasted with the physical, we find that like attracts like; that mental vibrations respond only to the extent of their harmony, that they attract each other only as they are in vibratory correspondence. On the physical plane, as contrasted with the mental, we find that unlike attracts unlike; that the positive is most attracted by the negative, the masculine by the feminine, the light by the dark, the short by the tall.

While it is true that like attracts like, it is equally true that unlike attracts unlike. It is clear, therefore, that the basis of the Principle of Attraction is not founded entirely either on the likeness or the unlikeness of appearance or attributes. These may severally be more than incidental; they may ever remain in constant relation to the basic truth, but there is evidently a deeper meaning and significance to the universal Principle of Attraction.

#### PHYSICAL AND SPIRITUAL CORRESPONDENCE.

The physical being a correspondence of the mental or spiritual, all differences in the physical are necessarily representative of spiritual differ-

ences. It is not by accident or chance, therefore, nor can it be without spiritual significance, that persons are variously light and dark, tall and short, large and small. These physical contrasts are but tokens of spiritual conditions. A study of physiognomy, phrenology or palmistry soon demonstrates the truth of this conclusion.

Each line and curve of the body, each gesture, each action, each shading of the voice, has a spiritual significance, and is indicative of character. And, if physical contrasts have an attraction for one another, it must be by virtue of an attraction of contrasts in the spiritual. It can not be a phenomenon of mere physical attraction, but is of necessity the physical interpretation of some principle of mental or spiritual attraction.

#### UNITY OF PRINCIPLE.

The fundamental basis of all Truth is the conception of Unity. As All is One, and the Principle of Attraction the One Principle of the Universe; supposed opposites are seen to be but contrasts, Oneness is found to underlie all apparent Duality, and Completeness to be inherent in what outwardly seems to be but fragmentary. While there must always be at least two sides, this necessarily presupposes a Oneness of which the sides are but different portions and as the mental and physical are

but different aspects of the One Substance we are obliged to conclude that the same One Principle that governs the physical, must likewise govern the mental.

#### THE PRINCIPLE OF EQUALITY.

Underlying the wondrous harmonies of the Universe, and the beautiful intricacies of creation, there is seen to be a grand principle that makes for equality. It is one of the attributes of the Principle of Attraction. Nature ever seeks the normal and the line of least resistance, and there is a leveling process in constant and ever-active operation. The attraction between persons of contrasting physical appearance is a striking evidence of this principle.

If like had attraction only for like in the physical, it would not be long before races only of giants and pygmies, of negroes and albinos, would be developed.<sup>64</sup> All peculiarities and eccentricities would be unduly accentuated were it not that there is an attraction between contrasts which serves to strike a balance and maintain an equilibrium.

#### MENTAL EXCHANGE.

Our mental absorption or spiritual appropriation from one another, is affected by way of vibratory exchange,<sup>65</sup> through giving and receiving mental vibrations. The degree of exchange that may

be effected bears intimate relation to our vibratory correspondence, and the result is an actual absorption or appropriation. Each must both gain and lose; and this result is expressed in an alteration of the vibratory condition of each. For it is obvious that no one can remain the same after he has exchanged a part of what he has for something different that he had not previously possessed.

#### THE HUMAN MAGNET.

Each person is a magnet, and necessarily has both positive and negative attributes, and as related to one another, man represents the positive and woman the negative qualities.<sup>68</sup> Aside from the normal attraction between man and woman, the greater individual attraction of each is for the other who represents a similar condition of mental or spiritual development.

As between those on the same spiritual plane, the greatest attraction is for the one who possesses in the highest degree what the other lacks and requires for further growth. And, however great the attraction, its intensity must lessen as each absorbs what the other possesses that may be of use in the attainment of a higher growth.

## THE BASIS OF HUMAN ATTRACTION.

The basis of the attraction of one person for another lies in their unity in regard to Fundamentals; these being the conceptions of life and being that lie at the root of thought and action. What keeps one person bound to another after they have been brought together, is their diversity in respect to Incidentals; these being the various peculiarities of expression that result from individual and contrasting experiences.

As no two persons are identical, of any two coming together, each must have at least something that the other lacks and requires; and each must possess some degree of attraction for the other. But the highest degree of attraction exists between those who are in entire accord as to Fundamentals, and in complete contrast as to Incidentals.

Under such conditions, as each will absorb the most readily from the other, the degree of attraction will have a waning tendency, unless each continually adds to the supply of what the other lacks and is desirous of appropriating. And, when persons gather from each other all that may be of benefit to them, they cease to possess a degree of attraction for each other sufficient to keep them together, and each of them will inevitably be disposed to turn to others who may better satisfy their individual requirements.

The correspondence between the spiritual and the physical is thus seen to be strikingly complete. On both planes attraction serves to bring together those who are fundamentally alike. On both planes is there seen to be an attraction which gives opportunity for mutual use between incidental and apparent contrasts. And these are kept together by their desires, through the necessity of a mutual appropriation of the qualities that are lacking in and required by the one, and possessed by the other.

The growth of the individual atom or thought form is thus brought about by the Principle of Attraction, first, through the mutual attraction of like for like, and the bringing together of individuals each of which possesses what the other requires; and afterward, by keeping them together until, through the operation of their desires and by virtue of the use that unlike has for unlike, each may absorb, by way of exchange, such of its requirements as the other may possess.

#### THE BENEFICENCE OF ATTRACTION.

The Principle of Attraction operates to bring to us only what may be to our advantage. We are able to consciously control our conditions as we come to sense the purpose of what we attract, and are able to extract from each experience only what we require for our further growth. Our ability to

do this determines the degree of harmony or happiness we will represent.

When we possess this faculty to a high degree, we may grow rapidly, and glide readily into planes of thought where opportunities for greater intensities of happiness await us. It remains for us on each successive plane to learn how to express the greater harmonies that our higher growth has placed within our reach, for it is only through expression that we may appropriate what is of use or benefit to us on any given plane.

But no particular plane of spiritual growth is necessary to a conception or expression of harmony. Each plane has its own conception, and each individual will come to a sense of poise and peace as he more fully expresses all the harmonies of the plane he occupies. When he has exhausted all the benefits to be derived from that plane of spiritual growth, he will at once enter a higher plane of growth where greater intensities of happiness prevail, and where new powers and opportunities will respond to the new requirements.

The ability to absorb and appropriate what we require for our growth, continually increases as we reach higher and higher planes of spiritual existence. The higher the plane we occupy, the broader is our spiritual vision; and the greater our ability

to know what we require, to attract it, to discern its presence, and to absorb it.

We grow slowly, however, and may only absorb what is demanded by our immediate requirements.<sup>67</sup> That which is not approximately representative of the spiritual plane we occupy, is not available for our present use; and we are unable to appropriate it. There is, therefore, but little attraction between expressions of great spiritual contrasts, for the lower is unable to absorb much of what the higher has to offer, and the higher finds little in the lower that it desires to appropriate. The degree of benefit that one individual will receive from another is proportioned to the similarity of their spiritual growth, while the absorption will necessarily be limited to that which one lacks and requires, of what the other possesses.

#### EXPERIENCES AND DIFFICULTIES.

Nothing may come to us except what we invite. No two things can come together except to the extent of their mutual attraction. We are magnets, and we attract only what we have an affinity for. Nothing may reach us except what is designed to bring about our capacity for greater intensities of happiness. We may consciously assist and further this design, or we may retard and delay it; but we can not prevent it. We may from any one experience learn the spiritual lesson it was intended

to convey, or we may make necessary many similar experiences. We may gather wisdom from experience rapidly and with ease, or we may do so slowly and with difficulty.

All conditions and experiences that come to us, do so for our benefit. They offer us opportunities for the attainment of a higher spiritual growth, through our extraction and appropriation of the wisdom that is of their essence. Difficulties and obstacles come to us as we need them, that we may gather from them the essentials of our further growth; and until we absorb their wisdom they will continue to return.

We grow only as we conquer difficulties, and we gain permanent strength to the extent of the effort necessary to overcome them. That we reap what we sow, is true to mathematical exactness. And it is for our benefit and advantage that we are spurred on to the attainment of mastery, of freedom, and of greater happiness.

#### FRIENDSHIPS.

Our friendships are dependent upon and measured by mental unity. Those whom we mentally attract to us are our friends, and they come in response to requirements of our growth. If we afterwards lose them it is because this mutuality has come to an end, and our thought forces no longer

conform. They have lost the harmony that is necessary to effectively resist the greater attractions of other mentalities.

As friendship is an expression of harmony, it must terminate when that condition ceases, and its growth will synchronize with it. There is, indeed, a natural and automatic process governing the lives of friendships—their birth, maturity, and death—and these are in constant correspondence with the mutuality of mental conditions.

When friends draw apart, we may know that their usefulness to one another has come to an end. They have parted for their mutual benefit; for it is use—and use alone, as we have seen—that determines the permanence of friendships. Not material use, but the requirements of our mental or spiritual progress. Friends draw apart in order that each may form other friendships of which they are in greater need.

#### THE MUTUALITY OF HARMONY.

No one may be in harmony with another beyond the extent that the other is in harmony with him. No one can give to another more than that other is able to receive. In order to assimilate each must equally harmonize with the other, so that the extent to which others have lost accord with us, is measured by the diminished sympathy we have for them.

Our higher growth demands more strengthening nourishment than what was before required. Mental as well as physical maturity calls for a diet different from that of its infancy; and if we are to progressively develop, our environments must alter to correspond with our changing needs. Friendships form one of the most important elements of our surroundings, and unless there is a mutuality of development, our growth demands that we recognize the fact of separation.

When friends have lost harmonious accord, it is the result of a natural tendency on the part of each to gravitate toward what has for him a greater attraction; and this may be resisted only at the expense of individual progress. Moreover, as friendships automatically terminate when we cease to be in agreement with our friends, it is unwise, as well as unsafe, to depend upon supports that may at any moment be withdrawn.

#### ETERNAL FRIENDSHIPS.

It is neither necessary nor desirable, however, that friendships should terminate. They may continue ever to express more beautiful forms of harmony. And as our friendships are what make life beautiful, they should be most carefully cultivated. But, if they do cease, it were well to recognize the fact; recognition being an essential element of

growth. When we refuse to acknowledge the truth we shall gradually become blinded to it.

While we may have thoughts only of kindness for all, our accord with another is measured by the response. Our own beauty of expression may tend to promote similar manifestations in others, but it is actual mutality of vibration that constitutes friendship. It is impossible for us to be in harmony with what is not in harmony with us.

#### TEMPORARY FRIENDSHIPS.

When a friendship ceases, let us accept the situation and understand its significance. It may fall away as the dead leaf drops from the tree. When the flower fades and droops it ceases to be cherished. When the flower of friendship becomes to us but as the leaf of acquaintance, it has lost its fragrance, which may henceforth be to us but as a beautiful memory. Should harmony be re-established, a friendship that has ceased may again take on all the beauty of life. But it will be a new friendship, just as the leaves and flowers of each successive season, though similar in form and from the same stock, are essentially original expressions of life.

We may long cherish, and with great delight, the memory of friendships that have ceased to exist. It were well, indeed, that we should each retain the most pleasant recollections of those who have come

into our life at different times, and afforded us the advantage of conscious harmonies that perhaps constituted the greater part of our happiness. But friendship, as we know it, consists in our consciousness of harmony with another; and as friendships are dependent in part upon vibrations of others that are not entirely within our command, we have only a partial control over them.

We only constitute one of two necessary factors, and existing friendships may come to an end quite regardless of our individual desires concerning them. We do not keep a friendship alive through mere belief in a mutuality of vibration that does not exist. It is of the utmost importance that we should be able to sense these vibratory correspondences, and we may do this to increasing advantage as we seek and associate only with what appeals to our highest conceptions of the truth.

#### LOVE.

In outward appearance there would seem to be exceptions to the mutuality of attraction, but in reality there are none. No person can love another without that love being reciprocated; for love is harmony, and is expressive of a relation and a correspondence. But persons differ greatly, and what fully satisfies one may have but a slight attraction for another. We are always satisfied by the highest

degree of love we are at the time capable of; but if the recipient of our love has developed a greater love capacity—or, in other words, has attained a higher plane of harmony, or loftier spiritual conceptions—our love will only partly meet the latter's requirements, and cannot give complete satisfaction.

We may fill a pint measure to overflowing from a quart vessel, but the latter has a capacity that the former may not possibly satisfy. The quart measure of love cannot satisfy its full nature with a harmony that appeals only to one-half of it—and the lower half at that!

#### THE MUTUALITY OF ATTRACTION.

We know that the action of two bodies upon each other is always equal; that the attraction of the iron for the magnet must be equal to that of the magnet for the iron; and that the stone and the earth attract each other equally. The attraction of the earth fully satisfies the stone, which clings closely to it. The earth willingly responds and relatively to the extent of its mass; but the poor stone would be sadly disappointed did it expect the earth to meet it half way. The moon revolves around the earth for the same reason that the latter encircles the sun; but if the moon had the greatest attraction it would reverse the position of affairs, and would

take the sun and earth from their other admirers and compel them all to follow in its train.<sup>68</sup>

The inexorable requirements of growth demand that we exert the greatest degree of attraction for what is most completely in accord with us. It is true that attraction is always mutual, but any degree of love or harmony bears a different relation to its total development in each individual; and it is this relation that determines the proportionate responses. It is only when our whole nature is appealed to that we may fully respond.

#### KNOWLEDGE OF NATURAL LAWS.

This conception of the Purpose of Attraction is expounded with a view of disclosing the underlying motive governing human life, and from which it is impossible to escape. It is offered primarily as an explanation of life, as it is, rather than a suggestion of how it should be conducted. It is believed, however, that the higher degrees of happiness will be best attained through our understanding of, and conscious co-operation with natural laws. There are, in fact, no other laws.

It is proposed to strengthen and prolong friendships. There is not the slightest thought of suggesting the advisability of curtailing them; but to guide our lives to advantage it is necessary to possess a knowledge of the principles that govern friendship

and love, that we may best conserve the harmonies that constitute life's greatest pleasures and delights. It is our ignorance of the cause and purpose of these harmonies that at times makes it difficult, if not impossible, for us to insure their continuance.

The social relations of husband and wife, and parent and child, are affected by considerations that do not enter into the ordinary friendships of life. These ties should be given every possible consideration, and their social necessity be fully recognized. These relations carry with them certain legal and conventional duties which should no more be lightly discarded than assumed.

The mere lessening in the degree of sympathy or harmony in a family, does not warrant its disruption, and the disregard of legal and moral obligations. In all such matters justice, and policy, and common sense, are important factors to be considered. But even here a knowledge of natural laws is one of the necessary guides to what conduct on our part may be the most advisable and expedient for all concerned.

#### A LAW OF MUTUAL BENEFIT.

The One Principle of existence is that of Attraction, the basis of which is the use that each atom and form has for others in promoting its individual growth;<sup>69</sup> and through the instrumentality of the Principle of Attraction only what we require

is brought to us. Nothing may come to us but what we have a use or necessity for, so that what we receive is exactly what we require and are entitled to. It is, therefore, the opportunity for growth, and the desire and necessity of appropriating what one lacks and needs for that purpose, that lies at the basis of attraction. The Principle of Attraction operates to bring together what may be of mutual benefit.

#### MUTUAL USE AND MUTUAL NECESSITY.

This conception of the Principle of Attraction as a Law of Use and Necessity is regarded as an exalted and beautiful one. It is a Law of Mutual Use and Mutual Necessity. We only receive as we give; we may only give to those who can receive; we only attract what we may be of use to, and what may be of use to us. We can not grow at another's expense, nor another at ours. Each must pay for what he receives, and we only receive as we pay. We must receive, and we must pay at some time and in some manner, for we can not avoid ultimate growth. But it remains with us to determine our rate of growth, and the degree of harmony or happiness that we shall from time to time express.

There is no individual selfishness or disregard for the rights or happiness of others involved in this conception of a Law of Mutual Use and Mutual Necessity. It permits us to grow only through oth-

ers, as they do through us. We live equally for the benefit of ourselves and others. A Law of Mutual Use is a conception of the highest Altruism. It is of its essence that the greatest regard for the Self is involved in the greatest regard for others. It means that as every atom is forever conserved, and in both its spiritual and material aspects, whatever is parted with must inevitably be received somewhere. It can not perish, and it only exists for use. It can go only where it is attracted, and therefore required. It is only required where it may be of benefit.

#### IMMUTABLE PRINCIPLES.

We are, indeed, in the loving care of principles that are immutable, and that are designed solely for our benefit and advantage. Nor can we escape from their operation. It is in our power to place ourselves in conscious harmony with them, and thus express a life of comparative peace and happiness; or we may put ourselves in opposition to the inevitable, with necessarily unpleasant results. We each determine our conscious relation to all that is. We express the exact degree of happiness that we have earned.

#### INHARMONIES.

All of our inharmonies are the result of interruptions in the rhythmic flow of the dual process of growth. The outgoing and incoming currents

have gotten out of balance. We are either refusing to give out what we no longer need, or preventing the acceptance of what we require.

Our disturbance usually arises from our refusal to give as freely as we are able to receive, or our unwillingness to pay for what we have already obtained. It is only when we give freely and wisely that we may, with the least friction or resistance, obtain what the requirements of our growth demand; and in order to express health and happiness it is essential that we freely give.

#### THE BENEFICENCE OF NATURE.

Nature is entirely beneficent in its operation. It necessitates our growth and our attainment of higher conscious harmonies;<sup>70</sup> and we can not but attract what will subserve this purpose. Affinities are brought together that they may be of mutual benefit. They are compelled to come together because they inevitably move along the line of least resistance, which is always that of the greatest attraction. And as the advantages of an environment are exhausted, a new one is attracted, the benefits of which, in turn, may be absorbed. And this process is unceasing and eternal.

We may freely choose what we shall think and act, but the result of our thought or action is governed by immutable law. We progress as we ex-

tract from our environment the essentials of our growth, and we are able to do this as we come to better understand what we require and how to appropriate it. And this ability is attained as we more clearly comprehend the Principles of Nature and more faithfully live in accord with them.

#### THE HIGHER HARMONIES.

When we vitally understand the Unity and Beneficence of Nature—of God, of the Universe—we express an intensity of love that attracts the higher harmonies, and confers a happiness that may not otherwise be acquired. We gladly accept all experiences; for we know that they are exactly what we have attracted and require, and that they are designed solely for our advantage.

We cheerfully meet all obstacles and difficulties; for we recognize their educational necessity, and know that we may extract from them the essentials of our spiritual development. We give as freely as we receive, knowing that the return will always be exactly what we are entitled to.

As we live we are paid for living, says Huxley. The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over at the end of every minute of his existence. And, as Drummond says, every day is a reckoning day. All are judged by Nature now.<sup>71</sup>

## THE LINE OF LEAST RESISTANCE.

As we live in increasing conscious agreement with our environment, do we more readily express the higher harmonies of existence. Our inner life is deep and full in proportion to the extent of our conscious harmonies with other lives and things.<sup>72</sup> And our continual ascent to the higher planes of spiritual growth meets with the minimum of opposition, for we proceed along the path of love and peace—the Line of Least Resistance.

In the words of Sir Edwin Arnold's "Light of Asia:"

Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!

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<sup>2</sup>The best reasoning ever yet discovered by man is analogy. It stands at the very threshold of scientific inquiry, and is indispensable. Leonide Keating, *Man and the Mystic Universe*, Phila. 1901, p. 164.

<sup>3</sup>Ernst Haeckel, *The Riddle of the Universe*, N. Y. and London 1901, pp. 18, 19, 96.

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<sup>6</sup>Drummond, *The Ascent of Man*, N. Y. 1894, p. 199; Haeckel, *Riddle*, p. 306; Haeckel, *Evolution*, i, 97; LeConte, p. 318; Drummond, *Natural Law*, pp. 55, 57; H. W. Dresser, *The Higher Law*, Sept. 1900.

<sup>7</sup>Drummond, *Natural Law*, pp. ix, xviii, 30, 31, 237; Flammarion, p. xii. The various parts and processes of Nature are as definitely related to each other as are the organs and processes of the living body itself. John Tyndall, *Heat, a Mode of Motion*, N. Y. 1883, p. 2.

<sup>8</sup>Drummond, *Natural Law*, pp. 51, 52; Tyndall, *Light and Electricity*, N. Y. 1895, p. 123; Tyndall, *The Forms of Water*, N. Y. 1885, p. 12; Edward L. Nichols and William S. Franklin, *Elements of Physics*, N. Y. and London 1898, 3 vols., i, 25; Sydney Lupton, *Notes on Observations*, London 1898, p. 3; La Forest Potter, *Psychology of Health and Happiness*, Boston 1897, p. 132.

<sup>9</sup>Tyndall, *Light*, London 1885, pp. 42, 73, 91, 208; *Sound*, N. Y. 1895, p. 35; *Heat*, p. 110; *Water*, p. 34; Keating, p. 33; Flammarion, p. 12; LeConte, pp. 81, 333; Thomas J. Hudson, *The Divine Pedigree of Man*, Chicago 1899, p. 181; Huxley, *Life*, i, 521.

<sup>10</sup>Tyndall, *Heat*, p. 535; Huxley, *Life*, ii, 12.

<sup>11</sup>See Huxley, *Life*, i, 313, ii, 13, 120, 172, 297, 298, 336, 396.

<sup>12</sup>Keating, p. 166.

<sup>13</sup>J. Clerk Maxwell, *Matter and Motion*, N. Y. 1892, pp. 46, 47; Ganot, *Elements of Physics*, London 1893, p. 3.

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<sup>16</sup>Tyndall, *Light*, p. 100; *Heat*, pp. 56, 118, 185, 192, 544; see H. Ebert, *Magnetic Fields of Force*, N. Y. 1897, p. 78.

<sup>17</sup>Flammarion, p. 11.

<sup>18</sup>The magnetic field is the sphere of action of the magnet. Ganot, pp. 665, 688.

<sup>19</sup>Keating, p. 39; Nichols, ii, 188; Elisha Gray, *Nature's Miracles*, N. Y. 1900, 3 vols., iii, 25, 26; A. E. Dolbear, *Matter, Ether and Motion*, Boston 1892, p. 203; J. A. Ewing, *Magnetic Induction in Iron and Other Metals*, N. Y. and London 1900, pp. 294, 352; Maxwell, p. 155; Ganot, p. 688; Ebert, i, 117.

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<sup>24</sup>Ebert, i, 41, 45, 47, 200; Gray, iii, 53.

<sup>25</sup>Ebert, i, 41, 45, 200; Nichols, ii, 20, 32, 177; Dolbear, pp. 196, 205.

<sup>26</sup>Gray, iii, 41, 53; Ebert, i, 130, 134, 156; Ewing, p. 263.

<sup>27</sup>Gray, iii, 31.

<sup>28</sup>Ganot, p. 670; Tyndall, *Light and Electricity*, p. 146; Ebert, i, 123.

<sup>29</sup>Ganot, p. 55; Tyndall, *Light and Electricity*, p. 142.

<sup>30</sup>Maxwell, p. 220; Tyndall, *Heat*, p. 211; *Water*, p. 19.

<sup>31</sup>See Maxwell, p. 71; Ebert, i, 146; Tyndall, *Light*, p. 60:

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<sup>34</sup>Nichols, ii, 140; Tyndall, *Light*, pp. 31, 35, 57, 154; *Sound*, pp. 369, 383; *Heat*, pp. 484, 485, 490, 491; *Light and Electricity*, p. 88.

<sup>35</sup>LeConte, *Evolution*, N. Y. 1898, p. 53; Haeckel, *Evolution*, i, 156.

<sup>36</sup>LeConte, pp. 48, 49.

<sup>37</sup>id. p. 282; Haeckel, *Evolution*, i, 155, 156, ii, 457.

<sup>38</sup>Evolution is not to unfold from within; it is to infold from without. Drummond, *Ascent of Man*, p. 324.

<sup>39</sup>Haeckel, *Evolution*, i, 167; LeConte, pp. 8, 15, 16, 53, 348; Drummond, *Ascent of Man*, p. 334.

<sup>40</sup>LeConte, pp. 66, 275, 286.

<sup>41</sup>id. pp. 56, 292; Drummond, *Natural Law*, pp. xxiii; *Ascent of Man*, p. 333; Hudson, *Divine Pedigree*, p. 36; Henry Wood, *Studies in the Thought World*, p. 200.

<sup>42</sup>Drummond, *Ascent of Man*, pp. 2, 3, 4, 37, 44, 154, 321, 329.

<sup>43</sup>id. p. 325, 327; *Natural Law*, p. 153.

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<sup>46</sup>Huxley, *Life*, i, 236.

<sup>47</sup>Drummond, *Ascent of Man*, pp. 201, 205, 208; *Riddle*, p. 271.

<sup>48</sup>Drummond, *Ascent of Man*, pp. 209, 265.

<sup>49</sup>id. pp. 198, 324; LeConte, pp. 89, 248, 363.

<sup>50</sup>Drummond, *Ascent of Man*, pp. 326, 340, 341.

<sup>51</sup>Florence Huntley, *Harmonics of Evolution*, p. 382; Drummond, *Ascent of Man*, pp. 216, 218, 231, 263; *Natural Law*, p. 5; Haeckel, *Evolution*, ii, 394; *Riddle*, p. 224.

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<sup>53</sup>Drummond, *Natural Law*, pp. 56 (quoting Descartes and Huxley), 157, 256; Haeckel, *Evolution*, ii, 455, 456 (quoting Goethe), 457; *Riddle*, pp. 13, 21, 216, 223, 242, 254; LeConte, pp. 35, 312, 358. (All is mind or none. Everything is immortal or none); Flammarion, p. xi; Huxley, *Life*, i, 262; Henry Wood, *God's Image in Man*, p. 72; Maxwell, pp. 165, 168; Holman, p. 159; Potter, pp. 22, 146.

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<sup>55</sup>LeConte, pp. 361, 372; Tyndall, *Light*, p. 210; Haeckel, *Riddle*, pp. 105, 108.

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<sup>57</sup>*Harmonics of Evolution*, pp. 168, 178, 288.

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<sup>59</sup>See Drummond, *Ascent of Man*, pp. 159, 190, 240, 325, 326.

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<sup>61</sup>Helmholtz, *Interaction of Natural Forces*, N. Y. 1879, pp. 218, 238; Tyndall, *Heat*, pp. 83, 546; Drummond, *Ascent of Man*, p. 330.

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<sup>65</sup>Flammarion, pp. 236, 237.

<sup>66</sup>H. Durville, *Theory and Practice of Human Magnetism*, Chicago 1900, pp. 39 et seq; see LeConte, p. 248; Keating, p. 40.

<sup>67</sup>See note 14; Keating, p. 67.

<sup>68</sup>Ganot, pp. 23, 56; Lupton, p. 29; Nichols, i, 28; Johnston, pp. 28, 38, 39; Tait, p. 13; Maxwell, pp. 77, 81, 142.

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